

of colonial officials in England, Holland, and France," will accordingly be welcomed by students of political affairs. Appended to the volume is an historical account of the British East Indian College at Haileybury, by Prof. H. Morse Stephens. (New York and London: The Macmillan Co. 1900. Pages, xiv, 346. Price, \$1.50.)

T. J. McC.

BOOK REVIEWS AND NOTES.

DER SCHMUCK DES MENSCHEN. By *Emil Selenka*. Berlin: Vita, Deutsches Verlagshaus. 1900. Pages, 72.

This is an extremely attractive book, elegantly got up, with ninety reproductions from photographs taken by Prof. Dr. Hans Meyer, Prof. Dr. M. Buchner, and others on their travels round the world.

The author's problem is the nature of ornament, and the treatment betrays the æsthetician, as does also the style of publication. Seeing that ornament tends to become a part of ourselves, Professor Selenka endeavors to discover the law of ornament as well as its social significance.

Professor Selenka emphasises the fact that ornament is a kind of pictorial language; its purpose is to tell our neighbors of our preferences, be they imaginary or real (p. 13). He compares it to the language of physiognomical expression as treated by Darwin, and regarded among natural scientists as common to all the races of the earth. Further our author insists that he has discovered a law of ornament, and that its development is not a matter of subjective imagination, but of objective facts which, according to him, are determined by the bodily form of man. He distinguishes six kinds of ornament: (1) There are two which are intended to show to advantage man's upright gait, finding expression in hanging ornaments; (2) direction ornaments, which latter are indications of the direction of his movements, as for instance the feathers in the hair of the Indians; further, there are (3) ring ornaments, such as bracelets, collars, etc.; (4) ornaments of aggrandisement, that is to say, things that increase the size of certain limbs,—epaulets and various kinds of headgear; (5) ornaments of color, such as flowers stuck in the hair; and (6) dress to set the color of the body in relief.

These subjects are treated in several chapters, and illustrated by fine figures. The author sums up his opinions with some æsthetic remarks on true and false ornament, and concludes his book on initial and final forms of ornament.

While we appreciate the fact that the book is tastily gotten up and the subject interestingly treated, we cannot help saying that Professor Selenka's discrimination of the various kinds of ornaments dwells on externalities and scarcely touches the main problem he has set out to solve. Our author might have enhanced the treatment of the subject by explaining the historical origin of ornament, which (as anthropology is likely to prove) did not rise from the æsthetics, but *vice versa* is giving rise to conditions which slowly produce an æsthetical instinct. It is a significant fact that all ornament originally served a religious or better talismanic purpose before it became ornament. The first ear-rings, nose-rings, and lip-rings were not worn to satisfy man's æsthetical judgment but served the purpose of protecting these entrances against the influence of evil spirits; so did the amulets which are now worn as ornaments on necklaces. They became ornaments only when their significance as amulets was no longer understood.

An anthropologist might thus be disappointed in the author's treatment of the

subject, but the beautiful pictures alone are worth the price of the book, which we can therefore heartily recommend.

P. C.

CONFUCIUS. *The Secret of his Mighty Influence. His views upon the great problem of human life and destiny. By Thomas Whitney. Chicago: Seibert, Wermich & Quetsch. Price, 10 cents.*

The pamphlet on *Confucius* by Mr. Thomas Whitney is an excellent, short elucidation of the moral principles laid down by the great sage of the Celestial kingdom. Confucianism is the sole religious system in the world, which is established on the ground of positivism, free from all supernatural conceptions and which nevertheless has given comfort to, and has gained the admiration of, millions of souls. As the writer rightly says, "Confucius' doctrine converges at the perfecting of humanity and the making up of the superior man." "To him there was nothing miraculous or supernatural about this. The law of the unfolding of man's spiritual nature was to him as natural as the unfolding of the oak from the acorn, a provision of our nature, innate, the same as is the full fruit in the germ of the seed." The one point, however, on which I cannot agree is the writer's emphasising too much the "Will of Heaven" in expounding the doctrine of Confucius, as if he conceived it as a Christian does. The truth is, to the Chinese mind nothing was so foreign as the idea of a personal God or a willing being above man and nature. The heaven or *tien* was a very vague idea for Confucius, being almost tantamount to the sense of natural law for scientists.

T. SUZUKI.

Mr. F. J. Gould is favorably known as a writer on agnosticism and a populariser of religious history and literature, and we are glad to call attention to two books of his which may suit with the ideas of some of our readers. The first book is entitled *Tales from the Bible* (pages, 103, price, 1s. 6d.), and aims to give a rational view of the Old Testament in a manner suitable to the capacity of children. The author would introduce the child to Bible literature through a simple manual in which the picturesque old legends are related, but accompanies the stories with suggestions and warnings which will prevent children "from believing that all the narratives of the Bible are historical and its teachings pure." In the second book (pages, 176, price, 2s.), he has done the same work for the New Testament, first seeking to make his young readers understand the Gospel, and then if possible "to open to them the natural charm of the early Christian legends." In doing this he "has not scrupled to take away or to add or to modify details." The legend is separated as far as possible from the fact, on the basis of an examination of recent criticism. Some will object to the books that they represent a purely personal, and in many respects a biased, view of the Bible; but this must be true in a large measure of every attempt to make Bible history and literature comprehensible. Mr. Gould has at any rate well brought out the connexion of the whole, and a coherent and systematic impression cannot fail to be produced in the young mind by his stories. With modification of details and in some cases of interpretation, the books might be found of assistance by persons of widely varying opinion. (London: Watts & Co., 17 Johnson's Court, Fleet St.)

The same company has just issued for the Rationalist Press Association a collection of able essays by Mr. J. M. Robertson, entitled *Studies in Religious Fallacy*. Mr. Robertson takes as his text such subjects as Drummond's *Natural Law in the Spiritual World*, Lang's Views on the Origin of Religion and on Miracles,

Mr. Gladstone on the Atonement and on Butler, Freeman on Christianity, Tolstoy on the Ethics of Jesus, etc. (Pages, 227.)

The Rationalist Press Association have also fathered the views of a little book by Joseph McCabe, called *The Religion of the Twentieth Century*, wherein are expounded the tenets of the agnostic faith by a convert from Roman Catholicism. (London : Watts & Co., 17 Johnson's Court, Fleet St. 1898. Pages, 102. Price, 1s.) *The Evolution of Man: His Religious Systems and Social Customs* is the title of a work by Dr. W. W. Hardwicke, issued by the same publishers, and being a compilation of modern views of the development of religion from the point of view of a free thinker. (Pages, xiv, 300. Price, 5s.)

A collection of essays by the leaders of the ethical societies, entitled *Ethics and Religion*, is published to repel the imputation that these societies do not rest upon any philosophical basis. The public, it is said, "is liable to mistake the absence of philosophical theory for a lack of philosophical insight" among the members of the union; but it is contended that this absence may be a proof "of their philosophic discipline and habit, and of their familiarity with the growth of metaphysical systems"; in other words, "that they possibly expect to end, but certainly entertain no hope of beginning, with a system of universal truth." The essays are by J. R. Seeley, Felix Adler, W. M. Salter, Henry Sidgwick, G. Von Gizycki, Bernard Bosanquet, Leslie Stephen, Stanton Coit, and J. H. Muirhead. The majority of them were written ten years ago; they then gave character and direction to the ethical movement, and, being the thoughts of the founders, it is considered important that they should be preserved. (London : Swan Sonnenschein & Co. New York : The Macmillan Co. 1900. Pages, ix, 324. Price, \$1.50.)

We are in receipt of a brochure of 139 pages bearing the title *Hinduism Ancient and Modern as Taught in Original Sources and Illustrated in Practical Life*, by Rai Bahadur Lala Baij Nath, B. A., Fellow of the University of Allahabad. "The object of the publication is to present the teachings of Hinduism, as gathered from its most authentic and recognised sources, on all important phases of the social, religious, and philosophic life of the Hindus, in a simple manner, free from unnecessary details, technicality, and all controversial matter." It is an enlarged and amended edition of some papers contributed by the author to the National Oriental Congresses of Paris in 1797 and of Rome in 1899.

The Annual Literary Index for 1899, by the *Publishers' Weekly* of New York, gives the titles and names of the authors of all the articles which have appeared in the leading American and English periodicals for 1899, an index to the general literature of the year, a list of the American and English bibliographies published in 1899, an index to the dates of the principal events, a necrology of the writers who have died, etc. The index of dates practically serves as an index to the files of any newspaper for 1899. For libraries, newspaper offices, and students who have to consult the literature of the year, this *Index* is indispensable.

One of the latest issues of the *Temple Primers*, noticed at length in the *June Open Court*, is *The Civilization of India* by Romesh C. Dutt. The little book portrays in brief outlines the development of the literature, art, philosophy, science, and industries of India, for some four thousand years, and contains illustrations of several of the most prominent monuments and temples, together with three maps. (London : J. M. Dent. New York : The Macmillan Co. Pages, vi, 146.)

The latest issue of the *Zeitfragen des christlichen Volkslebens* is by M. Reichmann, and treats of the attractive subject of Catholicism and Protestantism in France. The author concludes with the reflexion that whereas the Catholic nations, as political and commercial powers, have succumbed to the Protestant nations, nevertheless there has been built up within Germany an immensely powerful and threatening *imperium* in the shape of the consolidated Roman Catholic interests.

M. Georges Blondel has written an historical and critical study of the Passion Play of Oberammergau in his *Drame de la Passion*, giving also practical hints to travellers purposing to visit Oberammergau this year, descriptions of excursions into the romantic vicinity, the plans of the theater, and two maps. The little brochure costs 1 fr. 25, and is published by Victor LeCoffre, Paris, Rue Bonaparte 90.

Carl Reissner, of Dresden and Leipsic, is the publisher of a series of German biographies entitled *Men of the Day*. Krupp, Nansen, Nietzsche, Liszt, and Windthorst were among the first numbers. The latest is a vivid portrayal of the life and activity of the great German scientist, Ernst Haeckel, by Wilhelm Bölsche. The little book is adorned with a good portrait of Haeckel.

We are in receipt of the first few numbers of a new weekly called *The Indian Review*, published by G. A. Natesan & Co., Madras, India. The scope of the review is a broad one, and not only are the political and literary affairs of India thoroughly discussed, but considerable attention is given to events of importance outside of India. The subscription price is 5 Rs. annually.

The first number of the first volume of the new series of *Le Muséon*, a philological, historical and religious review established in 1881 by the distinguished Orientalist, M. Ch. de Harlez, has been issued, and contains an article on the "Mysteries of the Greek Letters" by A. Hebbelynck, and one on "The Prepositional Verb" by Raoul de la Grasserie, besides reviews.

Emanuel F. Goerwitz's translation of Kant's *Dreams of a Spirit-Seer* has been edited by Mr. Frank Sewall. The little work is a humorous critique by Kant of the philosophers of his day, using Swedenborg as a mark for his blows. Mr. Sewall seeks to show that in his later inquiries Kant was indebted to Swedenborg for some of his most famous philosophical theories

The editor of *The Open Court*, Dr. Paul Carus, will sail for Europe on July 18, with the steamer *Deutschland*, to participate, as an official delegate from the United States, in the Religious and Philosophical Congresses of the Paris Exposition.

L'Année de l'église for 1899 has appeared. It is the year-book of the Catholic church, and contains the statistics of its condition and operations. The editor is Ch. Égremont. (Paris: Librairie Victor LeCoffre. 1899. Pages, 664.)

Students of Jewish history and literature will find much good advice for pursuing their work and selecting their materials in the syllabus issued by The Chautauqua System of Jewish Education (Philadelphia, P. O. Box 825).